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sovereignty. This objection is met by the following passage which it would, indeed, be difficult to answer.

The realization of this scheme will necessarily involve the assumption of new and unprecedented obligations on the part of States as well as the loss of a certain portion of what is commonly described as their sovereignty. But there is really nothing new in this principle, since all States by entering into treaties and by becoming parties to general international conventions assume thereby new obligations and at the same time relinquish in the common interest a portion of their own liberty of action. Civil society was founded on this principle, many political unions have been organized in this way, and whatever progress has thus far been achieved in the direction of international organization and administration, and it is much larger than it is generally supposed, has come through the common assumption of new obligations and the mutual relinquishment by States of their own freedom of action in certain particulars. [II, 466.]

It is to be regretted that the publishers have placed a price on the work that in too many cases will be prohibitive, and that does not seem justifiable in any view of the case.

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Bolshevism: Practice and Theory. By BERTRAND RUSSELL. New York: Harcourt, Brace & Co., 1920. Pp. 192. \$2.00.

Part I is a description of the present condition of Russia, while Part II is a sympathetic but adverse criticism of Bolshevik theory. Mr. Russell's opinions are fairly indicated by the two quotations which follow:

The Russian Revolution is one of the great heroic events of the world's history. It is natural to compare it to the French Revolution, but it is in fact something of even more importance. It does more to change daily life and the structure of society—it also does more to change men's beliefs [p. 3].

But although I do not believe that Communism can be realized immediately by the spread of Bolshevism, I do believe that, if Bolshevism falls, it will have contributed a legend and a heroic attempt without which ultimate success might never have come. A fundamental economic reconstruction, bringing with it very far-reaching changes in ways of thinking and feeling, in philosophy and art and private relations, seems absolutely necessary if industrialism is to become the servant of man instead of his master. In all this, I am at one with the Bolsheviks; politically, I criticize them only when their methods seem to involve a departure from their own ideals [p. 5].

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